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GERALD B. WINROD ★ EDITOR

Dynamic Security

United States Senator Schoeppel . . . Of Kansas

"This is a time to protect our inalienable rights of life, liberty, and the pursuit of happiness against Socialism and Communism."

An abridgement of an address delivered at the annual alumni association meeting of Gettysburg College . . . at Gettysburg, Pennsylvania on June 3, 1949.

TONIGHT we meet on hallowed ground, made sacred to every American 86 years ago the first day of next month. And just 86 years ago, on the 3rd day of July, the most important battle of the Civil War had been won by a Union victory. It was decisive in the sense that it was the definite turning point of the fortunes of the Confederacy. It meant the preservation of the Union and the Republic. Preservation of liberties and freedoms, never before known in the history of governments.

It was on November the 19th, 1863, when the immortal Lincoln dedicated this shrine to those brave men whose supreme sacrifice contributed to that victory. The words of that great man, uttered here at that time, with the simplicity and honesty which so personified the speaker, are engraved upon the hearts of every man, woman, and child who loves this great land of ours.

I cannot refrain, from quoting just a few of his words to you tonight, for they are the theme of thought that I would like to leave with you.

Lincoln said, "It is rather for us to here be dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion. May we here highly resolve that these dead shall not have died in vain. That this Nation under God shall have a new birth of freedom and that Government by the people, for the people, and of the people shall not perish from the earth." . . .

Within the past few days throughout the Nation on Memorial Day, homage was paid to our heroes of the past. On this one day patriotism and national pride were foremost in the hearts and minds of most of our citizens. I have said on this one day, with meaning, for I fear that we have too many one-day patriots among our people.

I have recently said, and I repeat—political apathy is the most dangerous and fastest-spreading disease in America today. It is the result of worshipping the golden calf of economic security. It substitutes dependency for independence. Its end product is bondage rather than freedom.

Just what is the extent of this apathy? In 1900, when it was difficult for many to get to the polls, 75 percent of those eligible got there and voted. But in 1943, when it was much easier, the percentage dropped to 63 percent. In 1944 it was 55 percent.

In 1948, it was 45 percent.

Contrast with these figures the situation where the right of franchise is fresh and new and is a prize that has been long sought and only recently attained. In Puerto Rico, at its first election last fall, 80 percent of the eligible voters went to the polls.

There was a time, in this country, when even a whole day of life was not taken for granted; much less water, shelter, a safe night's sleep. Now, by reason of a uniquely bountiful heritage, we take for granted—too much. We assume. Expect. Insist. Nowhere else in the world is this possible.

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We assume that young husbands will make a successful future for themselves, that older husbands will retire on what over the long years, they have put away. We expect our daughters to have an evening dress. We cheerfully assume that some decent men will be voted into public office. We know that veterans can get a GI loan, and assume that, with it, one of them will start a future United States Steel. Another will marry, and produce an Edison, a Jefferson, a Carver.

We take for granted that we will not be shot, imprisoned, or have our "everything" confiscated; that our children will live to grow up.

What we forget is our own history. That it was not to give us these luxuries-become-necessities that those men stayed on at Valley Forge for 22 cents a day; that Lincoln did the fine, unpopular thing. unwaveringly; that over 56,000 men died in prison camps between '61 and '64; that later, half a million lay in their blood on foreign soil.

It was not to guarantee us ice cream and radios that women bore children during Indian attacks, were partners in the great pioneering sweep to the West.

It is good to remember what our simple right to vote cost other human beings. Perhaps they had no thought of us; they were concerned with making their America. What they made is what we have. To

—Turn to Page 20.

DEFENDER MAGAZINE

Capital Watchtower

"Often in history some sensational trial has changed the political weather and the course of a nation."

HELLO Defender readers! This is Upton Close who speaks to you on Sunday evenings by radio and frequently through these highly esteemed columns.

Your Watchtower report is ready . . . compiled at our office here in Washington less than five minutes walk from the Capitol building . . .

* * *

You can feel changes going on here. Remember, we mentioned a New Nationalism. Senator Taft appears to be shaping it. He seems to sense how unpopular Europe and Asia "rathole spending" is becoming. A major politician, at last moving toward what the people want instead of counter to it, can rebuild a major party which no Socialist party can cut to ribbons. This despite Reuther's announced ten million dollar fund. Truman's party may yet be the one to disappear.

Taft's slogan would be: "Let's spend our money on ourselves!" Holding the balance of Senatorial votes, he put over federal housing. In switching to federal aid to education, he weighed the good will of 916,000 teachers. His job for the Taft-Hartley Act makes him the champion of the growing numbers who resent unioneer domination—including contented workmen.

With "Welfare" measures, Taft plays politics. It is foreign spending which has become unpopular. Time will come, perhaps, to educate voters on what deficit financing means. Best opportunity will come when the dollar hits the toboggan —an appeal to the self-interest of holders of federal bonds and life insurance.

You can't make a welfare-happy citizen get off the stove until his pants begin to scorch!

Communism is Socialism enforced by bayonets and secret police, and now Britain tastes it. Violence in Asia, and the turning of the tables on the white man, teach us what blood and treasure and opportunity manipulators of our government have thrown away.

Britain is in high crisis, USA in slow crisis. The short day of western Socialism's smooth sailing is past. The Fair Deal is born a monster.

Inside Story of the Summer

Justice Felix Frankfurter had cut in on the older and more astute Bernard Baruch for domination of the mind of Truman. Both belong to the same general group, with the multi-million-dollar-financed "Tolerance Machine" to back them. But lust for power overcame the less well tempered and fully Socialistic Frankfurter. He had his way with appointments for a long time. Baruch and his echo Byrnes became soured on Truman.

Frankfurter is the sponsor of the whole school of economists and diplomats responsible for giving Soviet Russia the advantage in Germany, in China, and in the United Nations, and for plunging United States taxpayers into the bankrupting effort to stop Russian imperialism with a flow of dollars. (Remember Lenin's promise, to cause the United States to spend itself into destruction.)

Acheson, the two Hiss', the confessed Wadleigh and many others were Frankfurter proteges. Socialist Laski of England was Frankfurter's frequent visitor and adviser. Frankfurter was largely responsible for Truman's debonair attitude toward Communist agents in our government. He even supplied Truman the phrase: "Red Herring."

The Washington *Times-Herald* of May 4 ran an editorial: "Who Is This Man?" pointing out that the introduction of pro-Communists and agents of the Russian government into our government since the recognition of Russia by Roosevelt indicated the supervision of a master mind of treachery, highly placed yet unsuspected in our own government.

When the Justice Department moved against Alger Hiss, Frankfurter tried to get rid of Clark by asking Truman to

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kick him upstairs. His group had picked out a successor more amenable to its wishes.

(Clark's attitude had stiffened since Anti-Defamation League-Walter Winchell stooges had the free run of his office, using Prosecutors Maloney and Rogge to manufacture the infamous Sedition Trial, with Winchell telling the world each Sunday what the prosecution was going to bring into court on Monday.)

Truman agreed to elevate Clark to some higher office, but at that time appraised Frankfurter that the Attorney Generalship was promised, in that event, to—it is said—Judge James P. McGranery, United States District Court, Philadelphia, who "distinguished" himself in a Displaced Persons case decision. *This was earlier in the year before the death of Justice Murphy and Clark's appointment to the Supreme Court a few days ago.*

At the name of Judge McGranery, Frankfurter backed down. He preferred to keep Clark. All of which did not set too well with Clark. Frankfurter and proteges counted on J. Edgar Hoover to insist upon secrecy of FBI reports, without revelation of which (they thought) neither the Hiss nor Coplon trials could convict.

Whittaker Chambers held back as long as he dared many revelations involving FBI material—even lied, as he confessed, to protect this material. But Clark and Hoover agreed in conference (this I repeat without substantiation) to let the reports go into court. The rumors that Hoover was resigning in consequence, were unconfirmed and untrue.

Frankfurter was mightly concerned to save Hiss. The Justice Department wanted to try Hiss in Washington, D. C., the natural place. Here, Hiss would have had to take his chances on a Judge, like any other defendant. But in charge of the calendar of the U. S. Court in *New York* was a new Judge, beholden to Frankfurter, for he had received his appointment from the President despite disapprobation by his own brothers of the regional Federal and New York State Bar Associations, at the private recommendation of Justice Frankfurter of the Supreme Court.

Objection to Judge Kaufman by his brother lawyers was on the grounds of his political involvements and his service as legal counsel for different government bureaus, which might prejudice his fairness in certain cases. He had been assistant counsel to the Pearl Harbor Congressional investigation committee which smothered that case and allowed evidence to disappear. Judge Kaufman had been endorsed by the fellow-traveling Lawyers Guild, and by a New York County Bar Association committee headed—please note, *by an attorney named Lloyd Paul Stryker.*

Clark, not wishing to stir up opposition at this point, allowed the trial to go to New York, where Judge Kaufman put it on the calendar of a considerate judge—himself! The attorney for the defendant turned out to be Lloyd Paul Stryker, and foremost witness for the defendant's character was Chief Justice Frankfurter, *the two men responsible for getting Kaufman his judgeship!*

Kaufman received Frankfurter and another disciple of his, Justice Reed, in court as if it were a social occasion. Since the trial, Kaufman has been defended among attorneys solely by former Secretary of War Patterson—so much a stooge of the same group that he allowed a letter to be put out over his name denying the honorable record of an intelligence officer, Major Robert H. Williams, who tried to shunt aside Communists in our Air Force during the war.

Now you can understand Alger Hiss' smugness and his perturbation when eight jurors held firm for conviction. The Judge's one-sided conduct of the case and anger at comment unfavorable to Hiss, but not at efforts of "Liberals" (including Eleanor Roosevelt) to picture Chambers as the defendant, are now matters of notoriety.

What Will Become of Hiss?

Clark came out of the fracas much stronger than he went in.

Hiss was scheduled to get the "works" in the October re-trial, with Kaufman absent. Frankfurter's labored efforts to protect Hiss backfired. The big question now is: What or who, far bigger than Hiss, was Frankfurter protecting?

Often in history, some sensational trial has changed the political weather and the course of a nation. We think of Alcibiades in ancient Greece, Cataline in Rome—each of whom had the hardness and brilliance of Alger Hiss. Or of the very different Dreyfus in modern France.

Could be that the story of Frankfurter is just about the whole story of the near overthrow and ruin of the American system of government and independence. Could be a deplorable, a contemptible, story. But fact is, that for the moment this intriguer met his match in a man formerly a tool—Tom Clark of Texas.

Then fate followed up with another jolt for the hapless little Frankfurter: Murphy's death removed Clark from the position of Hiss' prosecutor and placed him at Frankfurter's side on the Supreme Court bench. Judge McGranery was removed from the picture and Senator McGrath, who is on record as favoring Hiss, got the post of Attorney General.

Will Hiss be prosecuted in October as Clark had planned?

That's Question Number 1 on the Watchtower list as this Defender goes to press.

Our President, who once told a group at the New York University Club that his formula for politics was to do what the boss says, finds himself without definite guidance. So be prepared for anything—even loosening of the grip of those who have actually been the power behind, here, for seventeen years!

—*Upton Close*

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Pride of *wealth.* "The Son of man hath not where to lay his head."
Pride of *respectability.* "Can any good thing come out of Nazareth?"
Pride of *personal appearance.* "He hath no form nor comeliness."
Pride of *reputation.* "A friend of publicans and sinners!"
Pride of *learning.* "How knoweth this man letters, having never learned?"
Pride of *superiority.* "I am among you as he that serveth."
Pride of *success.* "He was despised and rejected of men."
Pride of *ability.* "I can of mine own self do nothing."
Pride of *self-will.* "I seek not mine own will, but the will of him that sent me."
Pride of *intellect.* "As my Father hath taught me, I speak these things."
Pride in *death.* "He became obedient unto death, even the death of the cross."

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"The Roosevelt Myth"

STATEMENTS of historical importance were made before the British Parliament, June 21st, by Foreign Secretary Bevin and Prime Minister Churchill . . . which, if true, brand Franklin Roosevelt as one of the most ruthless murderers of all time.

They serve to remind one of John T. Flynn's astounding exposure entitled *The Roosevelt Myth* (available from Defender Publishers, $3.50) wherein it is said that Roosevelt "broke every promise and betrayed all who trusted him."

Bevin stated, as a member of England's war-time cabinet, that Roosevelt formulated and announced the policy of "unconditional surrender" against Germany without consulting the British Government. This resulted in the most bestial slaughter of human history and eliminated opposition to Communism from the east.

"Unconditional surrender left us a Germany without law, without a constitution, without a single person to deal with and without a single institution to grapple with, and we have had to build from the bottom on nothing at all," said Bevin.

Churchill spoke following Bevin and said he first learned about Roosevelt's "unconditional surrender" idea from the newspapers.

* * *

BECAUSE such disclosures tend to confirm *The Roosevelt Myth*, a few sentences are being reproduced below . . . from chapter 3, entitled, "What Manner of Man." Mr. Flynn says:

"After the war in Europe got under way and Roosevelt began to assume the role of friend, not merely of the common man but of the whole human race, after he began to finger tens of billions, after he finally put on the shining armor of the plumed knight and lifted his great sword against the forces of evil on the whole planet—then the propaganda took on formidable proportions. The most powerful propaganda agencies yet conceived by mankind are the radio and the moving pictures. Practically all of the radio networks and all of the moving picture companies moved into the great task of pouring upon the minds of the American people daily—indeed hourly, ceaselessly—the story of the greatest American who ever lived, breathing fire and destruction against his critics who were effectually silenced, while filling the pockets of the people with billions of dollars of war money.

"The radio was busy not only with commentators and news reporters, but with crooners, actors, screen stars, soap opera, blackfaced comedians, fan dancers, monologists, putting over on the American mind not only the greatness of our Leader but the infamy of his critics, the nobility of his glamorous objectives and the sinister nature of the scurvy plots of his political enemies. The people were sold first the proposition that Franklin D. Roosevelt was the only man who could keep us out of war; second that he was the only man who could fight successfully the war which he alone could keep us out of; and finally that he was the only man who was capable of facing such leaders as Churchill and Stalin on equal terms and above all the only man who could cope successfully with the ruthless Stalin in the arrangements for the post-war world . . .

"In the case of Roosevelt, with his somewhat easy approach to official virtue, his weakness for snap judgments, his impulsive starts in unconsidered directions, his vanity, his lack of a settled political philosophy, his appetite for political power and his great capacity as a mere politician, the Presidency became in his hands an instrument of appalling consequences.

"The combination of qualities named above exposed him, when vast power came into his hands, to the corrosive influence of that power. An act of which he did not approve at first, that put three billion dollars into his hands to be expended at his sweet will, brought from every town and county hosts of suitors for his bounty, bowing and scraping before him, applauding and cheering him until it all went to his head. Little by little a nature not greatly unlike many well-considered public men of his type, disintegrated, until power corrupted him.

"His career proved again what history had already abundantly taught us and what our forefathers knew so well when they fashioned this government, that power seldom expands and purifies the nobler parts of a man's nature but that it acts like a powerful drug upon the baser elements."

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What were some of the financial swindles in which he was involved before becoming President? Who built him up in the public mind with a messianic halo? Does the Roosevelt-Delano clan constitute a dynasty that has for decades dominated the United States government?

Was he really afflicted with infantile paralysis, or some other disease? Did he perpetrate a monstrous hoax through the Warm Springs Foundation? Did he know he was dying during his last political campaign?

Why did he join with Stalin in planning a Soviet world at Teheran? Was he poisoned by members of Russia's secret police there?

How did he die? In what way was the law violated by burying him without an autopsy? Why did Mrs. Roosevelt deny Stalin's request to let the Soviet ambassador at Washington see inside the casket?

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Peniel, The Face Of God

Sermon of the Month

By Rev. J. M. Hames . . . Evangelist . . . Greer, North Carolina

"I HAVE SEEN God face to face." Genesis 32:30.

There were two stages in the life of Jacob. The patriarch also had two names, Jacob and Israel. Jacob stood for the lower fleshly life; Israel stood for the higher spiritual life. He met God at both Bethel and Peniel. Yet there is a contrast between the two places.

At Bethel he was running from home; at Peniel he was returning to his father's house. At Bethel he had a vision of the angels; at Peniel he saw the face of God. There are those who speak lightly of Jacob's Bethel experience, but we must remember the customs of the day and age in which he lived.

There is plenty of evidence that a great transformation took place at Bethel. The word "Bethel" means the "house of God." There Jacob entered the "household of faith." It was at Bethel he had the heavenly vision, a ladder reaching from earth to heaven, with angels ascending and descending. His spiritual sight was opened. "The things of God are spiritually discerned."

Next, he prayed and vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on . . . and of all that Thou shalt give me, I will surely give the tenth unto Thee."

This is evidence enough that Jacob experienced a radical change at Bethel. He became a different sort of person. But we are especially interested in the second stage, his Peniel experience. Peniel corresponds with Pentecost. The meaning of the word is, "face of God."

I

We note, first, his consecration. We are told that he sent all he had before him—family, servants and cattle, which meant his earthly possessions.

Entire consecration always comes after repentance. The very nature of consecration proves the following: In repentance we are forsaking something; we are fleeing from the wrath to come; we are dealing with the past life. In consecration we are dealing with the future. In repentance we give up our sins, the *wicked* things. In consecration we yield up the *good* things, our affections, our wills, our reputation, friends, loved ones, property, our all for time and eternity.

We place ourselves unreservedly at God's disposal.

Next, we read, "And Jacob was left alone." Consecration is an inward work. You cannot put this kind of consecration in print. In the book of Romans, Paul beseeches the brethren to present their bodies a living sacrifice. That is the whole man, spirit, soul and body. The word "beseech" in Romans 12:1 literally means "paraclete."

"I paraclete you by the mercies of God that you present your bodies a living sacrifice." The word "paraclete" is the name of the Holy Spirit. It means the Holy Spirit is present, prompting you to make a definite consecration.

This is more than mentally putting one's self on the altar and mentally saying the altar sanctifies the gift. This is more than going through a mere human form. There is a great deal of logical, mental sanctification these days. But not enough experiential sanctification! Formal profession consists in mentally putting yourself on the altar and logically saying the altar sanctifies the gift, without any descending fire or inward witness.

As the result of Jacob's all night wrestling with the angel, God changed his name and nature. Name defined character, the inside heart life. Bible men and women were named according to their inward dispositions and heart traits. So when Jacob confessed his name, he so to speak turned his heart inside out and displayed before the Lord its whole contents.

Fletcher's advice to those seeking purity was to drag out those unclean things such as anger, jealousy, pride, envy, strife, etc. Just as earth worms die when exposed to the hot summer sun, so everything carnal and fleshly perishes when exposed to the blazing light of His glorious presence.

As a result of Jacob's all night wrestling, God subdued, conquered and sanctified him.

II

Let us notice some of the things mentioned in connection with his Peniel blessing which have their counterpart in the consecrated life.

God called him a prince. Let us notice some marks of a princely soul:

a. God's princes are noted for their strength of spirit which means the power to encounter danger and trouble with tranquility and firmness, to disdain injustice, meanness and revenge, and to act and sacrifice for noble objects. Their deeds and dispositions are characterized

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by magnanimity. Great of mind, elevated in soul and in sentiment; raised above what is low, mean or ungenerous; of lofty or courageous spirit. We think of bigness when we think of princes.

This noble soul is too big to do a little, mean, low, underhanded thing. Such a soul would not think of wire-pulling or secretly scheming for a place of preferment. A princely soul is content to take a low seat and let others have the better end of the bargain. A magnanimous soul readily forgives injuries and refuses to brood over some wrong done him.

b. A royal, heavenly prince never throws stones at his brethren. Religious history shows who has hurled stones. It was the wicked, hating, cursing Shimei that threw stones at David when the King was in trouble and needed a friend. David, without even making a reply, walked on and let him continue to curse and throw stones. Surely the King never looked more beautiful in the sight of heaven than he did that lonely morn as he fled from Absalom who was seeking his life.

All Bible students well know the end of this man, the stone thrower, and the awful death he met. It was the raging, jealous Saul who threw the javelin at David. While Saul was a king from a legal standpoint, the real kingly man was the one persecuted. My advice to those who are being stoned, persecuted and misunderstood, is to keep sweet and return not a word. God will take care of the lonely Davids and see that they are reigning long after their persecutors are gone.

c. Another mark of a princely soul is that of purity. God's princes have clean hearts, clean thoughts and clean lives. There is nothing streaked in their natures, nothing below board to bind them with shackles of secret sin. They have an open face and an honest look in their eyes.

As mean, low, vile thoughts will affect the face, just so noble, pure, holy thoughts will affect the manners, the tone of the voice, and put a brightness in the countenance. God's princes have no ears for the gossip, slander and evil report that holds the interest of little minds.

d. One more mark of a princely soul is refinement. Everything coarse, rough, harsh, hard and flinty has been burned out. Perfect love is so refining that the most uncultured person will not behave himself unseemly. There are many evangelists, pastors and Christian workers being dropped for no other reason than their rough, uncouth ways and manners.

Perfect love will make a perfect lady or gentleman out of anyone. It instinctively avoids wounding of others by talking on unpleasant things, wrangling in an argumentative way, by referring to painful and mortifying subjects. It carries its point by ceasing to contend, and wins its opponent by seeming to let him have his way. It cannot scold, or scowl or threaten. It has lost the power of quarrelling. It instinctively buries and forgets all bad things.

III

Jacob's spiritual experience gave him power. "For as a prince thou hast power with God and with men." A great deal has been written on spiritual power. It is neither eloquence, nor personal magnetism, nor psychology, nor any other human energy.

The secret of spiritual power consists of the union of the Holy Ghost with the purified faculties of the human soul. It is having the Holy Ghost unite with our souls, purifying, filling, enlightening and unctionizing our every faculty with a holy inflow from above. The power of the Holy Ghost is not the emotion of a minute or an hour, but a divine work resulting in the experience that abides.

Wigel Well says, "All should tarry for this Holy Ghost power. I have no doubt that it would be infinitely better for the world if professed Christians would suspend all their efforts in every other direction, till, with strong crying and tears they have waited on the Lord and received this unction. How few stalwart souls there are in the church—moral giants who can put their arms under a whole community and lift it Godward! The land might be full of these giants. How the hearts broke and the stubborn wills surrendered, under the all-powerful testimony of a Peter backed by a church, filled with the Holy Ghost!"

"Thy people shall be willing in the day of thy power." Psalm 110:3. What can a minister do unless he has this power to work with him? If he is as eloquent as Gabriel, his message will still be metallic. Till spiritual power is obtained, neither human nor angelic agency can be of much avail. With Jacob it meant that God had so broken him, that He could reveal His glorious face.

—Turn To Next Page.

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IV

"The sun rose upon him." Another feature of Jacob's Peniel experience was the sunrisen blessing. We read: "As he went forth across the brook that morning, the sun rose upon him."

The sunrise experience is a glorious one. It keeps the heart from breaking when sorrow comes. It is like a heavenly tonic to the drooping spirit. If the church would only seek and obtain this blessing, she would go forth like an army with banners. Instead of being a weakling whose piety is laughed at, this sunrise blessing would put life, force, push and go into its program throughout the earth.

After Jacob obtained the sunrise blessing he went down a road of perpetual morning. There is a freshness, sweetness and glory known only by those to whom this blessing has come. There is always light on the path.

Sunrise means springtime with its overflowing life. What is more beautiful than spring with its warm atmosphere, bursting buds and air-filling fragrance? There is a warm, sunny south side to Christianity. The religion of Jesus Christ should be just as fresh and spontaneous as the spring morning. It was early in the morning when Christ arose from the dead. Christianity does not begin at sunset. It is a religion of the morning. It will be an eternal morning when He comes again.

This sunrise blessing is given to us in Isaiah under the figure of a never-setting sun. We read: "Thy sun shall no more go down . . . for the Lord shall be thine everlasting light." Isaiah 60:20. We know that it is the custom of earthly suns to rise and set. But here is a blessed spiritual experience which knows no setting sun, no darkness of night.

Let it be remembered that the sunrise blessing which Jacob received at Peniel was no mere accident. It was the result of wrestling and praying, suffering and surrendering.

We are told the angel wrestled with him. Why? To conquer, subdue and break his will. Jacob paid a price for his blessing. The record says that he was left alone. He was literally emptied of everything. That is the position of every soul that comes to rely upon God. One realizes that nothing else matters!

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These observations, accompanied with a desire to promote church music which contains a message of spiritual and scriptural depth, prompted Mr. Kerr to publish the book advertised by Gospel Music Publishers, in this *Defender*.

The usefulness of the book will spring from the wide range of hymns, compacted in such a few pages. To be exact, 71 old numbers have been reproduced, but the selections were made in such a way as to cover every phase of Christian truth and doctrine.

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—*James* 5:16.

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Abstinence from spiritous liquors is the best safeguard to morals and health.

—*Robert E. Lee.*

One thing that the liquor traffic cannot endure is to be thought about.

—*John G. Woolley.*

If you would have a servant that you like, serve yourself.

—*Benjamin Franklin.*

Where there is no law, there is no bread.

—*Benjamin Franklin.*

The night shall be filled with music
And the cares that infest the day,
Shall fold their tents like the Arabs
And as silently steal away.

—*Longfellow.*

That government of the people, by the people, and for the people, shall not perish from the earth.

—*Abraham Lincoln.*

It is, Sir, the people's Constitution, the people's government, made for the people, made by the people, and answerable to the people.

—*Daniel Webster.*

Soft answers get many persons out of hard situations.

No political dreamer was ever wild enough to think of breaking down the lines which separate the States, and of compounding the American people into one common mass.

—*Chief Justice John Marshall.*

Democratic government depends, in the last analysis, upon the character and right purpose of the individual citizen. This places a special responsibility upon the church-life of America.

When the well is dry, we know the worth of water.

—*Benjamin Franklin.*

Intelligence is like a river — the deeper it flows, the less noise it makes.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he *is*, not according to what he *has*.

There is a point in grace as much above the ordinary Christian life, as the ordinary Christian is above the worldling.

—*Charles H. Spurgeon.*

Every outstanding success is built on ability and eagerness to do better than "good enough."

I do not like the people in charge of the movies.

I have not been to the movies for so long the walls would fall in if I went.

I'm out of the habit of going to the movies; I better not go tonight.

I know a man who has gone to the movies for years, and he is no better than I am.

God's telephone in the soul is conscience.

Building boys is better than mending men.

—*Charles H. Spurgeon.*

The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure.

—*McCheyne.*

Love is the atmosphere of genius. Sublime masterpieces are the product of exceptional emotions.

—*Flaubert.*

Talk to the Lord about sinners; then talk to sinners about the Lord.

We are not to gaze upon our sins; but upon Him who bore them on the cross, and put them away for ever.

—*D. L. Moody.*

Where sin is possible, prayer is impossible.

Faith is a higher faculty than reason.

—*Bailey.*

We cannot all play the same instrument in the band of salvation, but we can all play the same key, if we try.

—*Ted Bentz.*

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ANALYSIS OF W

Reporting From Washington

CHRISTIAN CONGRESSMAN W. W. Blackney of Michigan's sixth district sends regular mimeographed bulletins to his constituents back home. A recent issue contained the following admonition:

"When the first meeting of the United Nations was called to order, no one proposed opening the session with prayer. Neither was there a Minister of the Gospel on hand to ask divine guidance when official representatives of the 12 nations gathered in Washington on April 14th to sign the Atlantic Pact.

"Each official who spoke raised his voice in high praise of the Treaty and forecast that the action would safeguard the peace and bring happiness and prosperity to this newly formed community of nations. Each foreign representative made a solemn pledge that his country would work for a lasting and abiding peace and expressed the belief that through harmony and cooperation, such peace was possible.

"Yet, no one offered prayer for help to effectuate such peace and only two foreign representatives even referred to Deity in their addresses. This action is shocking and almost unbelievable.

"Have we in the United States lost our spiritual courage and faith?

"We continually ask for God's blessing on us (and we have been abundantly blessed). Yet, we oft times fail to set a pattern in religious practices that must be noticeable to all the world. Every night millions of Americans are praying to God for a peaceful world. How can we hope for or expect such peace unless and until we 'practice what we preach'."

THE NEWSPAPER FRATERNITY of Washington regards Drew Pearson as a left-wing propagandist, rather than a reporter. Everything he writes is slanted to the left. He digs up dirt against those who oppose Communism. He is always found helping the red cause. To illustrate:

As the armies of Mao Tse-Tung closed in on China's principal cities, Pearson came out with a story that they were "different" from other Communists. The obvious purpose was to allay opposition on the part of the American people.

He even went so far as to say: "The Communist government of Russsia and the new Communist government of China are already at each other's throats. Mao Tse-Tung, conquering leader of the Chinese Communists, has become bitterly anti-Russian."

Such an utterly untenable statement could only benefit the Communist cause in the Orient by confusing public opinion in the United States. . .

Almost before the ink was dry on Pearson's article, the red leaders were celebrating the 28th anniversary of the Chinese Communist party . . . making speeches praising Russia and blasting the United States. "We belong to the anti-imperialist front headed by the U.S.S.R.," shouted Mao Tse-Tung, to the tune of exploding fireworks during the celebration.

Pearson, who next to Winchell, is Jewry's principal mouthpiece in the United States, likes to "pour it on," but is himself thin-skinned and can't "take it."

When Westbrook Pegler wrote something about him, mild compared to what Pearson writes all the time, he (Pearson) filed a libel suit. Pegler fired back:

"He alleges that I libeled him in certain statements published under my name soon after the tragic death of James Forrestal. . . As on a past occasion, Pearson put himself in the position of an injured innocent in the preliminary publicity and immediately began private overtures looking toward a settlement which would permit him to dodge the question whether he is or is not a lying blackguard. He is willing to withdraw his present suit if I would apologize and say publicly that he is neither a liar nor a blackguard. I reiterate that he is both."

Washington newsmen are watching with interest the terrific build-up being made for Pearson, by those who will suffer to the degree that his popularity wanes. The recent story in *Collier's* is an example.

CARDINAL MINDSZENTY has been taken from a Hungarian prison to a hospital for the insane "in a state of delirium," as a result of drugging and mistreatment—according to a report released by United States military intelligence in Berlin, the middle of July.

This information, accompanied by reports from Europe about the torture of Polish Protestant and Catholic churchmen, together with recent refusals of our State Department to recognize Spain . . . have combined to create nervousness among leaders of the Roman Church everywhere.

Otherwise Cardinal Spellman would have no doubt answered Eleanor Roosevelt's personal attack differently. His reply was couched in the language of a man laboring under great strain.

Mrs. Roosevelt did not discuss what observers here believe to be the real reason for her blasts. Persons who profess to know, say that she singled the Cardinal

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WORLD TRENDS

out for smearing, because he is expected to oppose the Senate candidacy of New York's former Jewish Governor next year.

This could conceivably result in the election of ex-Congressman Hamilton Fish, whom every member of the Roosevelt family fears and hates.

Boiling under the surface, is the fact that ever-increasing numbers of Catholics, are coming to view with misgivings, the alliance that Franklin Roosevelt succeeded in producing between their Church and the international Jewish hierarchy.

CARDINAL SPELLMAN'S answer cut deep.

That the person chosen by Jewry to put over its world-wide civil rights program through the United Nations, should be accused of "prejudice" and "discrimination," is having an upsetting effect. The problem is rendered complexed by the fact that the Communist leaders of Europe, presently engaged in persecuting Catholics, are for most part of Jewish nationality.

"Your record of anti-Catholicism stands for all to see—a record which you yourself wrote on the pages of history which cannot be recalled—documents of discrimination unworthy of an American mother," said the Cardinal in his now famous missive.

After reminding Mrs. Roosevelt that her first blast had been allowed to go by, he continued:

"But, as the days passed and in two subsequent columns you continued your anti-Catholic campaign, I became convinced that it was in the interest of all Americans and the cause of justice itself that your misstatements should be challenged in every quarter of our country where they have already spun and spread their web of prejudice. . .

"During the war years you visited the hospitals in many countries, as did I. You too saw America's sons—Catholic, Protestant and Jew alike—young battered, scarred, torn and mutilated, dying in agony that we might learn to live in charity with one another. Then how was it that your own heart was not purged of all prejudices by what you saw these, our sons, suffer?"

The public must be made to understand that the problem of keeping Church and State separate . . . and the matter of deciding whether or not public funds can be put to parochial school use, involves a set of facts far removed from the struggle now going on behind the scenes.

FRIENDS of Cardinal Spellman are trying to brace him for rough treatment. Drew Pearson has drawn blood. He opened a wound between Jewry and Catholicism which his backers will never be able to heal.

As one Congressman remarked: "Now the fat's in the fire."

Many Roman churchmen agree that the break had to come. They feel that the union of Catholics and Jews was unnatural from the beginning. Leftist ideologies have made steady progress during the entire time that the plan has been in operation.

Pearson sets the pace. His articles and radio talks reflect the strategy of the powerful left-wing groups that work in the background. According to this barometer, many Catholic leaders may expect to have the ground cut from beneath them, in the same way the Fundamentalist Protestant leaders have suffered during recent years under the lash of smear propaganda.

The following statement appearing in Pearson's column of July 28th, speaks volumes:

"To understand what is happening, you have to remember that for the past two decades there has been a close political alliance between Catholics and Jews in New York City, and in many other big industrial cities, such as Boston and Philadelphia. However, Democratic political leaders are now privately and mournfully predicting that the alliance is almost certain to fall apart."

This was followed two days later by a vitriolic attack upon Spellman. Pearson's readers were given to understand that Cardinal Mooney of Detroit and Cardinal Stritch of Chicago, were about to break with him.

That "Spellman is not popular with various of the Catholic hierarchy."

That the Cardinal had built up a personal political machine inside the Church by "placing his own friends in certain key spots."

That the "much-loved Cardinal O'Connell said: 'Francis (Spellman) epitomizes what happens to a bookkeeper when you teach him how to write'." This was supposed to have been said "with a note of sadness."

That Spellman aspires to become the first American Pope . . . and that the late Cardinal Glennon is supposed to have said this would keep Catholics in "hot water."

That "Spellman appears to represent only one segment of his church."

Franklin Roosevelt accomplished the magic feat of harmonizing the interests of Moscow and the Vatican. Throughout those years, Cardinal Spellman was lavishly praised by the left-wing smear brigade. Now that certain leaders of his Church see the need of revising their course, he suddenly becomes a terrible person!

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Deport Alien Reds

Senator Harry P. Cain . . . From Washington State

"The west coast has been invaded by many Communist agents, particularly those trying to subvert the foreign-born population."

I SHOULD LIKE to point out that the Communist so called "peace offensive" which has manifested itself in a congress at New York, and another at Paris, shows that a large number of alien Communists and sympathizers have been involved.

I have in mind, in particular, a man who has every reason to appreciate the United States, who has every reason to show gratitude to this Country of ours. He has made a fortune in this land of free enterprise. He has risen to the top of his profession.

I have reference to one Charles Chaplin, who has lived in the United States for many years without ever bothering to become a citizen. What a sad contrast there is between his conduct and the conduct of the tens of thousands of other foreign-born persons who, out of understanding and gratefulness for the benefits offered by America, have made the securing of citizenship their first and continuing order of business. As a matter of fact, Chaplin, who is a supporter of the Communist peace congresses, has a record of Communist-front affiliations equal to very few of the highest ranking Communists in the Country.

He has gone on record repeatedly as professing a much greater appreciation of Communism and of the Soviet Union than he has ever seen fit to show for the Country which has sheltered and fed him during most of his adult life. It seems to me that the point of hospitality is stretched to the breaking point with such a person, and I have frequently wondered why steps have not been taken to deport him as an advocate of an ideology which is contrary to the precepts of freedom upon which our Republic is founded.

In order, Mr. President, to give you a picture of the types of organizations with which Chaplin has been connected, I should like to list the names of a few of the more obvious Communist fronts to which he has given aid and comfort.

On November 14, 1942, *Pravda*, the official organ of the Soviet Communist Party published a telegram of congratulations from "Charlie" Chaplin.

The *Daily Worker* of June 16, 1947, reports that "Charlie" Chaplin signed a protest on behalf of Eugene Dennis and Leon Josephson, two Communists convicted of contempt of Congress.

On June 4, 1947, Chaplin signed a statement on behalf of Gerhart Eisler, notorious Comintern agent in this country, who is now under conviction for contempt of Congress. The *Daily Worker*, of May 15, very aptly stated that Chaplin was a friend of Eisler's.

The *Worker* of September 19, 1948, reports that Chaplin received the praises of Ilya Ehrenburg, one of the most notorious Soviet propagandists.

According to the *Washington Post* of December 10, 1947, Chaplin wrote a letter to Pablo Picasso, French Communist painter, on behalf of Hans Eisler, a deported Communist agent.

Chaplin was a sponsor of the National Council of American-Soviet Friendship, which is listed as a Communist front by the Attorney General of the United States, by the House Committee on Un-American Activities, and by the California Committee on Un-American Activities.

Chaplin was a sponsor of the People's Radio Foundation, which is a Communist-front organization attempting to infiltrate the radio industry. It is cited as a Communist subversive organization by both the Attorney General of the United States and the California Committee on Un-American Activities.

Chaplin has been a contributor to the magazine *New Masses*, an official organ of the Communist Party, which fortunately is now defunct.

Chaplin was a speaker on the Artists' Front to Win the War, a Communist-front organization, cited as such by the House Committee on Un-American Activities and the California Committee on Un-American Activities.

Chaplin was a generous contributor to the Wallace campaign last year, along with other equally notorious Communists and fellow travelers.

Mr. President, this is merely a perfunctory review of the subversive activities of "Charlie" Chaplin. If I were to present his entire record it would consume many pages of testimony and many hours of research. It is my hope that the Senate Immigration Subcommittee will look into this situation and decide whether or not the American people are required to harbor and support persons who seemingly would much rather be in Soviet Russia.

Mr. President, a tightening up of our laws concerning the entry and deportation of subversive aliens is of particular interest to the people of the west coast. Because of our strategic position and our vulnerability in the event of another world conflict, we have been plagued with Communist activity. The west coast has been invaded by many Communist agents, particularly those trying to subvert the foreign born population.

This is of great significance because the crews of fishing and cargo vessels plying west coast waters are often of foreign origin. These vessels operate in the strategic approaches to our Pacific shores, and would be of considerable interest—Mr. President, every Senator should think about this—to any power with which we might be engaged in war cold or shooting.

If my memory serves me correctly, Peter Grigorov, the former Communist editor and agent in Detroit, was active on the west coast. Anthony Gerlach, a Communist organizer of Yugoslav origin, has also been working among the people of the west coast. There have been many others, and unless we have adequate legislation to throw them out of our Country we will certainly endanger one of the vital areas of national defense.

—From the Congressional Record

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BOOK REVIEWS

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THE RELATION of the Christian to the world . . . and where to draw the dividing line, involves questions that have stumped many sincere people. Believers are described by Titus as "a peculiar people, zealous of good works." They are peculiar because their spiritual standing places them on a *different* level from others who make no attempt to resist the demands of sin upon the life. Christian ethics is concerned with these *natural peculiarities*, the habits and conduct of Christ's faithful followers.

As a school teacher and pastor, the author has gained an insight into the thinking and personal problems of both old and young. He is prepared to give wise counsel on Christian behavior. Delicate subjects are discussed. He says: "I have endeavored to test my convictions on these matters by the Word of God." The treatise was prepared in the form of a textbook, with assignments, discussion topics and questions at the close of each chapter. Special pages are arranged for notes.

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Should a Christian read modern realistic fiction?

What should be the Christian's attitude toward social drinking?

What about the sports which are described as "dangerous?"

What is the great religious triangle?

When are Christians justified in disobeying the government under which they live?

How may we know God's will?

Is it safe to "let your conscience be your guide?"

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BERNARD'S PROGRESS OF DOCTRINE

By Dr. Thomas D. Bernard. . . Published by Zondervans. 244 pages, cloth binding, price $1.75.

DR. BERNARD delivered this peerless series of lectures under the auspices of the famed Bampton Foundation, at Oxford University, in 1864. They have been issued in several highly acclaimed editions. Popular demand has required their appearance in the present volume, just released from the press. Distinguished theologians have praised them as the product of profoundest Biblical scholarship.

Dr. G. Campbell Morgan said: "A more valuable series of lectures was never delivered upon that great subject than these."

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There are three lectures on the Gospels, two on the Acts of the Apostles, two on the Epistles and one on the Apocalypse. The treatment in each instance is exhaustive. A well known writer says: "There are few books that are timeless, and this is one of them."

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"I DISCOVERED early in my ministry that people like biography; and nowhere is there such biography, so stirring, so moving, so uplifting, so tragic, as that found in the Bible," says Dr. Macartney.

He has preached 167 sermons on Bible characters, in some instances devoting more than one message to different aspects of the same man or woman. The present volume brings 16 characters to life again by means of extraordinary insight and descriptive powers: "Solomon, the Wisest Fool in the Bible," "Isaac, the Man Who Dug Old Wells," "Achan, How Sin Lost a Battle," "Barnabas, the Good Man," "Caleb, a Man and Not a Grasshopper" . . . Ezekiel, Cornelius, Mark, Micaiah, Philip, Antipas, Stephen, Thomas, Andrew, Naaman, Judas—total sixteen!

Great events are reconstructed and crisis moments recreated in these pages. Experiences of men who played important roles in the drama of Bible history, are made new and fresh, as if they might have occurred only yesterday. The 16 characters present human situations which, when properly analyzed, expose the profoundest depths of human nature and throw important light upon man's relationship to God.

MY SERMON NOTES ON THE TEN COMMANDMENTS

By Rev. W. P. Van Wyk . . . Published by Baker Book House. 85 pages, cloth binding, price $1.25.

MR. VAN WYK'S sermonizing talents are widely acclaimed. His books of sermon notes, dealing with a wide variety of subjects, number at least a dozen. Each possesses the distinguishing mark of effective expository preaching, based upon loyalty to the inspired Word.

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will encourage the kind of sermons that should be preached during the present era of laxity and looseness. Emphasis upon the moral law is mandatory at such a time. The conscience needs to be probed. Something must be done to make people understand the exceeding sinfulness of sin . . . that violation of the rules of right, truth, morality, and decency carries with it certain inescapable penalties. It is neither safe nor intelligent to disregard the demands of a righteous God.

These outlines frequently appropriate New Testament texts as a means for reinforcing the requirements of the Decalogue. The messages are, as a general rule, divided into five major sections—under which appear a large number of subheadings, couched in a minimum of words.

They emerge from a background of more than 40 years of fruitful ministry on the part of the Author. "I have always tried to present messages drawn from, and based upon, the Word of God," says Mr. Van Wyk.

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HIDDEN ROCKS

By Rev. Harry Jaeger. . . Published by Fellowship Press. 120 pages, cloth binding, price $2.00.

UNFORTUNATELY, an abstruse title was chosen for this truly remarkable book. The words "Hidden Rocks," fail to convey to the casual reader that it is, in reality, an up-to-date commentary on the book of Jude—up-to-date, because modern Church apostasy is shown to be a counterpart of Jude's prognosis.

The Author got *hidden rocks* from verse 12 of the book: "These are spots in your feasts of charity." The original Greek for "spots" is *spilas* and according to Thayer's Greek Lexicon means, "a rock of the sea, therefore hidden rocks."

Jude wrote of clouds without water, trees whose fruit withereth, waves foaming out their shame, wandering stars and . . . spots in your feasts. All of which anticipates the appearance of apostates who would destroy the Church from within!

Mr. Jaeger says on page 73: "The allusion is that of a mainland coast whose familiar waters are well charted on the maps of vessels. But in the clearest calm lies the hidden rock, its ragged tip *not* near enough the surface to be detected. The ship is dashed to its watery doom upon the rock submerged in the mouth of the bay. Indeed, how many lives, as frail barks at the entrance of the port of saving faith, never reach the harbor's safety but are wrecked upon the hidden rock of some apostate teaching."

"Hidden Rocks" analyzes Jude verse-by-verse, bringing out depths of meaning which could be accomplished only by a vast amount of research. It is a most satisfying treatise for the earnest Bible student.

THE CASE AGAINST MODERNISM

By Dr. C. E. Tulga. . . Published by Conservative Baptist Fellowship. 64 pages, art covers, 25 cents.

THE SYSTEM of religious thought built up in the name of *Modernism* is not Christian, according to Dr. Tulga. It is infidelity, comparable to that expounded a generation ago by Robert G. Ingersoll. The terms "Modernism" and "Fundamentalism" automatically define themselves in the mind of the reader, as he peruses these pages. The former is negative. The latter is positive. The former destroys faith. The latter builds faith.

"Modernism (has) penetrated to the strongholds of traditional orthodoxy, influencing all the schools and completely capturing most of the older seminaries," says the Author. "The conquest began with a plea for inclusivism; it ended in most cases with the fundamentalists excluded from the seminaries which their people had built and endowed. . . Modernism now holds the strongholds of the Protestant world, its institutions, its vast endowments, its prestige. The men who 'crept in unawares' are now masters of the house."

The roots of the Modernist movement are located. Its historical trend is traced. Its opposition mechanism to Christianity is examined. The crisis which it has precipitated inside the Church is explored. Various organizations, animated by its evil spirit, are studied. Methods for defending the Faith against its attack are suggested.

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FOREIGN MISSIONS

Defender Missionary Church In New York City

THERE ARE nine Defender mission fields—seven abroad and two in the United States.

The seven are . . . Greece, Liberia, India, Puerto Rico, Cuba, Mexico and the Dominican Republic.

The two are . . . the Spanish-speaking section of New York City and soul-winning work among Jewish people.

Taken collectively, these departments represent a large task and a well rounded program, geared to the wishes of the Master who instructed His followers to *disciple the nations.*

All missionary organizations are feeling ill effects from the "depression," "decline," "recession"—or whatever the present economic change may be called!

This makes increased spiritual exertions necessary on the part of all who take Mark 16:15 seriously: "Go ye into all the world, and preach the Gospel to every creature."

Interesting reports of Gospel exploits are at hand from all nine of the fields, but it is our present purpose to bring the New York City Missionary Church into special focus.

* * *

THIS CHURCH, located on the fringe of New York's congested Harlem section, has enjoyed gradual growth since it was organized six years ago, under the leadership of Rev. and Mrs. Jose Hernandez . . . who had arrived a short time earlier from Puerto Rico.

Frightful economic conditions, overpopulation, unemployment, malnutrition and attendant evils, cause several thousand Puerto Ricans to migrate every year, in search of a better life. Since the Island is a United States' possession, they have free entry. Few ever travel beyond New York City.

These people settle in the crowded Latin section, where they come to face problems very much like those left behind. The areas which they occupy comprise mission fields in the truest sense. There are approximately 700,000 Puerto Ricans in the metropolis at the present time.

Only a small percentage bring with them any knowledge of the Bible or an understanding of real Christian worship. The opportunities for Gospel work among them are therefore very great.

A nucleus of Bible-believing Christians came together from this vast reservoir, in 1943, at the invitation of Pastor Hernandez. The need of a Church home and evangelistic center was evident to everyone. A small group began meeting regularly, in the two rooms of a tenement house, occupied by the Pastor and his family.

Dr. Winrod and Pastor Hernandez

After some months, a store building was rented and converted into a place of worship. A Sunday School was organized. Evangelistic services were held every night. Classes for special Bible study were organized. A congregation was organized and chartered under authorization from Wichita headquarters.

The Church later rented its present enlarged quarters. The accompanying picture was taken in front of the building — now hopelessly outgrown.

As the work grew and souls came to Christ, Satan began to stir up opposition. Worship services were molested by Communist mobs. The premises were picketed by Congressman Marcantonio's henchmen. Gospel preaching was dubbed "Fascist propaganda."

Communist periodicals, published in New York, wrote terroristic articles demanding destruction of the Church. Mobs became increasingly vicious. Windows were smashed. Worshippers going in and out of services were brutally mistreated.

Members of the congregation refused to fight back, but went steadily ahead exalting Christ, praying for their enemies. As so often happens, *knocks became boosts.*

Like true Christians, they counted themselves happy to be able to suffer for His sake!

* * *

PASTOR HERNANDEZ and his wife were won to Christ on the Defender mission field in Puerto Rico . . . and became members of the Church at Rio Piedras, adjacent to the capital city of San Juan.

They lived exemplary lives, took the prescribed course of training offered by the organization, became evangels of Gospel truth and were ordained to the Christian ministry. Experience thus gained in Puerto Rico, served them well when they assumed the arduous duties of organizing a missionary Church in New York City.

Christians who worship at the Church are happy. The smiling faces, glowing and radiant, reflect the spiritual joy of their hearts. They love to sing. A continuous evangelistic program is in progress. Meetings are conducted every evening including Saturday. The Sunday School has grown so large that it completely fills the building on Sunday afternoons. A Bible Institute has been organized in which students are being trained for definite Christian service. Crews of trained soul-winners do visitation work and personal evangelism in the slums of Harlem.

As previously indicated, the building presently used, has become too small for the attendance. More commodious quarters must be found. Fire prevention authorities have warned Pastor Hernandez that the crowds are too large for safety. The congregation is dreaming and praying of the time when it will be able to purchase a building adapted to the needs of the work. Meanwhile, rental property will have to be used.

BEING a missionary undertaking, the Church must receive constant financial assistance from the Wichita Headquarters. Regular allowances are sent to Pastor Hernandez without which the program could not continue on its present level.

Offerings supplied by readers of *The Defender* make these allowances possible. A blank is provided at the bottom of this page, for friends who may see in this work an opportunity to invest where eternal dividends will be realized.

Who Is A Christian ?

Dr. Oswald J. Smith . . . Toronto, Canada

WHAT IS THE DIFFERENCE between a Christian and a non-Christian? This is a question which many ask but few are able to answer.

Here, for instance, is a man who lives in sin. Obviously he is not a Christian. He neither prays nor reads the Bible. Nor does he bow his head to thank God for his food. And, of course, he seldom goes to church. Hence, since God's Word says, "By their fruits ye shall know them," he is branded non-Christian, and rightly so.

On the other hand, a man who does not indulge in sin, but attends church, reads the Bible, prays, and lives a good life, is classified as a Christian.

But is this the Scriptural basis of classification? Do actions in themselves suffice? Would it not be possible, for instance, for a person to imitate a Christian, to merely act like one? Could he not outwardly become a professing Christian and his heart remain unchanged?

Why, of course he could. Well, then, what is lacking? What constitutes a Christian? This, my friend!

A Christian is a son of God. He is a member of God's family. He possesses God-life, eternal life. He has been "born again," born from above. He is God's child through faith in the Lord Jesus Christ.

Suppose I should find a good, moral, upright man, a man who never sinned, and who did all that a Christian should do. And suppose I should say to myself, "I am going to take that man for my example. I am going to act and live like him." Could I do it? Certainly! But would that make him my father? Would I be his son? Most assuredly not. He would be my *example*, my *pattern*, but not my *father*. In fact, I would be no relative of his at all.

Well, suppose I should obey the Ten Commandments, and live according to the Sermon on the Mount. Suppose I should read about Jesus Christ and attempt to act like Him. Suppose I should turn from all I know to be wrong, and do all the good I could. Would that make me God's child? Would He then become my Father? No more than that man who became my ideal, and whose life I copied, could be my father.

How, then, can God become your Father? Only by birth. There is no other way. "Ye must be born again." You must receive life, eternal life, life from above; in a word, God-life. How? Through Jesus Christ.

Listen! "As many as received *Him*, to them gave He power to become the sons of God" (John 1:12). Become what? "Sons of God." How? By *receiving Him*, Jesus Christ, God's Son.

And when God becomes your Father, and you are His child, *when* you have His nature, having been born of Him, then you do the things that He would have you do. You hate sin and love righteousness, for now you *are* a Christian.

Oh, my friend, if you are not a Christian, if you have never experienced the New Birth, if you cannot say, "I am God's Child," or sing, "Blessed Assurance, Jesus Is Mine," then I plead with you, yea, I implore you to open your heart and receive Jesus Christ as your own personal Saviour, and not to rest until His Spirit bears witness with your spirit that you are a child of God—a Christian.

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SUNDAY SCHOOL

Lesson Number 1

August 14, 1949

FESTAL PSALMS

Psalms 105:1-5; 117; 118:19-24

MEMORY TEXT: "Let the heart of them rejoice that seek the Lord." Psalm 105:3.

(1) The Key Word of the Lesson is "Rejoice."

The Old Testament is divided into three parts—the Law, the Prophets and the Writings. The book of Psalms heads the third division. Our Lord spoke of this arrangement in Luke 24:44 . . .

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

David wrote Psalm 105 and delivered it into the hand of Asaph (the name means "collector" or "recorder"). There is a feeling of exuberant happiness in the strains of this song. The power and majesty of God are subjects of contemplation. "His deeds." "His works." "His marvelous works." "His judgments." "His holy name."

If Old Testament saints knew the "joy of the Lord," how much more should Christians manifest the grace of praise! The world is critical of the superficial, but has appreciation for what is *genuine* in Christian experience. Do those about us who are weary without God, observe joy, rhythm and radiance in our attitude and outlook toward life? Do our lives bear witness that the yoke is easy and the burden light?

"Let the heart of them rejoice that seek the Lord." Concealed in these words is a spiritual law, for praise is a real stimulus to faith.

(2) The Key Verse is Psalm 118: 22.

"The stone which the builders refused is become the head stone of the corner."

The words "stone" and "rock" are always associated with deity in Scripture. Jesus quoted the above verse in Matthew 21:42 and applied it to Himself. This corresponds with the statement of Peter, "Upon this *rock* I will build my church." The word "rock" refers, of course, to His deity.

"The stone which the builders rejected, the same is become the head of the corner." Matthew 21:42. The cornerstone of Solomon's temple was first rejected by the workmen, rolled over an embankment into the Kidron Valley . . . then later retrieved and placed in its rightful position. In like manner, Christ was rejected and crucified . . . but rose from the dead to become the Head of the Church.

In Exodus 17:6 He is the smitten rock. Zechariah 4:7, the headstone. Romans 9:32, stone of stumbling. I Peter 2:6, chief cornerstone. I Peter 2:8, rock of offense. Ephesians 2:20, foundation stone. I Corinthians 10:4, "that rock was Christ." . . . And in Daniel 2:34, he is the fell stone, symbolizing the fact of His second coming.

(3) The Key Fact is That Believers Find It Natural to Praise.

Two things must impress every reader of the Psalms: First . . . that the singers had an exalted conception of God as the Creator and Architect of the universe, and Second . . . that they also knew Him as a Father, personally interested in them and their well being. (See Psalm 103:13)

This knowledge is sufficient to fire the soul with inspiration surpassing anything that one might hope to experience on human levels. To know the God of the universe, as a heavenly Parent, is sufficient to make praise spontaneous.

The psalmist enjoyed this consciousness in olden times and it is shared by all true believers today.

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Lesson Number 2

August 21, 1949

EXALTING THE CREATOR

Psalms 19:1-6; 65:9-13; 104:24

MEMORY TEXT: "The heavens declare the glory of God; and the firmament sheweth his handywork." Psalm 19:1.

(1) The Key Word of the Lesson is "Works."

The book of Psalms contains 150 songs of praise, prayers and descriptions of every possible kind of human experience. Many of them were written by David, some by Asaph, the children of Korah, one by Moses, perhaps two by Solomon and others whose authorship is unknown.

These messages are read and loved by God's children because they give help and comfort . . . and describe so perfectly the feelings and exercises of our hearts as we walk this pilgrim's highway.

David wrote Psalm 19. It is in two parts. In the first, God is revealed in creation. Spurgeon said: "Every man may hear the language of the stars." In the second, He is revealed in the Law, His Word. Both creation and written revelation make known His glory.

Like other poets, David spoke of the Sun as though it were rising and setting. He was expressing what he saw, not expounding an astronomical theory. We still speak of the Sun "coming up," although the rotation of the earth is understood.

Dr. John Paul says: "There are no notable contradictions and nowhere have scholars been able to point out where an inspired writer has made a blunder, in referring to the data, out of which science has developed its system of knowledge."

One can read a beautiful inference between the lines of Psalm 19:5-6, which describes the Sun "as a bridegroom coming out of his chamber." The Moon, on the other hand, shines by the reflected light of the Sun.

Christ is described as a bridegroom in Scripture. His Church is the bride. As

the Moon reflects the light of the Sun in the heavens, so the Church reflects the light of Christ in the world.

(2) The Key Verse is Psalm 104: 24.

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Our schools would turn out a better product if scientists and philosophers looked upon the works of God, with the same appreciation of the Psalmist. A well-known astronomer, accustomed to viewing the skies nightly with powerful telescopes, says only a mad man could declare himself both an astronomer and an atheist.

The minds of scholars who subscribe to the dogma of naturalism and atheism, must be closed to God by sin and prejudice.

Professor A. H. Compton, Chancellor of Washington University, has well said: "For myself, faith begins with the realization that a supreme intelligence brought the universe into being and created man. It is not difficult for me to have this faith, for it is incontrovertible that where there is a plan there is intelligence—an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered—'In the beginning God'."

(3) The Key Fact is That God Is Greater Than His Works.

In the opening chapter of the Epistle to the Romans, Paul speaks of deluded souls who wilfully turn from the revelation of God in the natural world and worship the creature, rather than the Creator. Marvelous as is the universe and its creatures, God is spirit, and completely transcends them. Worship of the creature rather than Creator, has always ended in man's degradation.

On the other hand, humans are fitted for and commanded to engage in spiritual worship. "God is a Spirit, and they that worship him must worship in spirit and in truth." Highest human achievements do not come through the five senses, but rather by spiritual discernment.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can be know them, because they are spiritually discerned." I Corinthians 2:14.

Lesson Number 3

August 28, 1949

GOD'S REVEALED WORD

Psalms 19:7-14; 119:1-8.

MEMORY TEXT: "Thy word is a lamp unto my feet and a light unto my path." Psalm 119:105.

(1) The Key Word of the Lesson Is "Precepts."

Today's lesson connects with the one for last Sunday. The early part of Psalm 19 exalts Him as the author of the Word. Psalm 119 may be considered as an expansion of Psalm 19.

The inspired writings are no less valid now, than in Old Testament times. We need in our modern churches, the same positive faith that caused David to say:

"The law of the Lord is perfect, converting the soul."

"The testimony of the Lord is sure."

"The statutes of the Lord are right."

"The commandment of the Lord is pure."

"More to be desired are they than gold."

It never occurred to the Psalmist to doubt God's revealed Word as given in the Law by the prophets. Faith in the supernatural is not misplaced. God is active in His creation.

One fact above others stands out in these studies . . . namely, recognition on the part of the Psalmist that the spiritual concepts expressed in Scripture, need to be translated into life and character. Mere intellectual affirmation of an ideal is not sufficient.

Many idealize the Word, without taking it as chart and compass in daily life. How else can the moral looseness of the age be reconciled with the fact that the Bible leads the field as the world's best seller? Perhaps there are too many Bibles in trunks!

The Scriptures need to be put to practical use. "Thou hast commanded us to keep thy *precepts* diligently." Psalm 119:4. "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11.

William Cowper once wrote: "The worlding hath his treasures in jewels about him; the Christian hath them within."

(2) The Key Verse is Psalm 19:7.

"The law of the Lord is perfect, converting the soul."

The Word of God is like a mirror. It shows the observer his true self. If there are defects in the character, they will be exposed. Only by this means can ugly sin blotches be identified and removed. It is the task of the preacher to preach the Word in such a way as to make hearers conscious of their need.

"The entrance of thy words giveth light." Psalm 119:130. Moral light in the soul revives life—like the action of sunlight in the realm of nature. To meditate upon Scripture, is sufficient to illuminate the mind and move the heart Godward.

The word "converting," quoted above, occurs only once in the Bible. It is derived from the Hebrew *shuwb* and means, "recover, rescue, restore, retrieve." This explains what can happen to a soul when it is brought into a Scriptural climate.

Where Scripture deals directly with men, it touches motives. Cain and Abel each brought a sacrifice. God was pleased only with Abel's because of his heart attitude. Cain's sacrifice was rejected.

(3) The Key Fact Is That the Word Meets Our Every Need.

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Lesson Number 4

September 4, 1949

SONGS OF THE JUST

Psalms 49:1-7; 82

MEMORY TEXT: "A false balance is abomination to the Lord: but a just weight is his delight." Proverbs 11:1.

(1) The Key Word of the Lesson Is "Riches."

The lesson for today is concerned with weighing and contrasting values. We are admonished against centering our interests in things material. The deceitfulness of riches is explained in very much the same way that Christ discussed the subject.

Because everything in the physical world is in process of decay, only foolish persons "boast themselves in the multitude of their riches."

Yet, wealth can be put to good use by making it serve the "poor and the needy." True greatness can be measured only in terms of service rendered. Riches can be made an implement for laying up treasures in heaven. The only good you have, is the good you do!

Earthly fortune is not necessarily condemned. Only when money becomes a god, does it menace the soul. Men of means need to be careful or their possessions will own them . . . instead of them owning their possessions.

The Scripture texts under consideration today condemns selfishness and greed as being among the most heinous sins. Modern social problems would find solution if the principles enunciated in the Psalms were applied. There will always be "poor," and these need the loving care and considerate attention of others who have an abundance of this world's goods. The Psalmist places a premium on unselfishness.

(2) The Key Verse is Psalm 82:3.

"Defend the poor and fatherless: do justice to the afflicted and needy."

As suggested above, a factual situation must be faced regarding the existence of groups designated as "poor." Jesus stated the matter correctly when He said: "The poor ye have always with you."

As suggested above, a factual situation must be faced regarding the existence of groups designated as "poor." Jesus stated the matter correctly when He said: "The poor ye have always with you."

False philosophies based upon hate would confiscate the possessions of those who *have* . . . in the interest of those who *have not*. Call the doctrine Socialism, Communism or by some other name, but it is still theft.

But if this plan was carried out, so that no prosperous people remained, the problem of caring for the "poor" would still exist. In a few weeks or months, some having wasted their substance, would be roaming about in poverty.

Russia is an example. The people were told they would have all things in common. Today there are a few rich, mighty and powerful in that Country—the commissars and party leaders. The masses, on the other hand, are "poor," wretched and starving.

There are many factors in the persistence of poverty and need, in a world where sin abounds, and dreamers make fools of themselves when they try to over simplify it.

The key verse of today's lesson offers the only solution . . . by encouraging a human, brotherly relationship between all individuals and groups concerned.

(3) The Key Fact Is That All Are Equal Before God.

Princes and paupers alike may learn to discriminate between material and eternal values. They may understand the necessity of laying up treasures in heaven. (See Matthew 6:19-20)

Psalm 82:7 reminds us that there is little difference in the level of rich and poor graves. Standards of dying are not like standards of living—subject to variation, materially speaking. But standards of dying may be raised to a level of saintliness by right living.

A rich man died in an eastern city. Two men were discussing his death. One asked: "What did he leave?" To which the other replied: "Why, he left *everything*."

Which is another way for saying: "There are no pockets in a shroud!"

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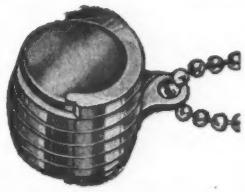

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From Page 2.

take this heritage, unthinkingly, for granted, is a first step to losing it.

These facts I have given you should convince anyone that there is political apathy, because failure to exercise such a simple, yet valuable, function as voting is the first evidence of the disintegration of self-government.

I am afraid that because we enjoy the greatest freedom of any people, we have become so accustomed to that freedom that we now take it as a matter of course, and expect to reap the harvest of its bounty and accept none of the responsibility of planting its seeds or cultivating the field to destroy the insidious weeds which may destroy the crop. . .

Good citizenship does not alone mean the paying of taxes, contributing to your community fund, membership in your church, or supporting your chamber of commerce. Good citizenship demands your active participation in government in some form. Too often laymen take too lightly, not only their responsibility as citizens, but also their job in national politics.

I am not speaking of politics in the narrow sense, but rather in the broad sense of government, involving the enactment and administration of laws. It is a fact, nevertheless, that Government policies are projected, tested, and weighed in the political arena.

It is in the political arena that the spotlight is turned on the stand taken by parties and by candidates. It is in the political arena that citizens endorse or reject, the policies espoused by parties or candidates.

We need good, clean young Americans who are willing to make public service a career. Not the Hans Freistadts, who embrace the Communist philosophies and receive their education from funds doled out by the American taxpayer. This one example, my friends, proves all that I have said tonight. . .

Need I say more in a plea for some semblance of activity by the citizens of this Nation, that "these dead shall not have died in vain?"

We have a great Country and we should be grateful to God for it.

We cannot expect to succumb to all of the isms and hand-outs of a paternalistic government and still have our freedom.

Everybody craves security. But there are two kinds of security and as surely as one leads to success—the other leads to failure. Static security is the illusion that something outside yourself can protect you. Static security makes people bury their one talent in the ground. It causes them to build Maginot lines.

Slaves have static security. So did the serfs. So does the oyster which has only to open its shell and food comes to him. But man was not made for this kind of security, which saps initiative, destroys ambition, makes men fearful, and literally "kills their souls."

The other kind of security is dynamic security. It is the security a man feels when he has the absolute knowledge that he can make his own way. It is the security in adventure, the security that the pioneers felt when they founded this country. They had very little in the way of static security—no bank accounts—no Government to pay them old-age pensions—no stocks and bonds—no guaranteed yearly wage. What they did have was the spirit of adventure, within themselves—the determination to achieve—and the open fields and prairies—a "land of opportunities" ahead of them.

While the oyster is the symbol of static security, the eagle is the symbol of dynamic security. He lives on the crags; he flies hundreds of miles in search of food. And it is fitting that the eagle is the symbol of our country.

For it was dynamic security that made our Country great. The right to express our own individual powers, the right to do and dare, to adventure and achieve, is what makes life worth living. Yet there are those who would sell us the idea of static security, of looking to the Government for our "security," instead of within ourselves. But when we accept that sort of false security from any outside source, we always give up a portion of our real security inside us. This is a poor bargain, as any man who ever sold his birthright for a mess of pottage can testify.

This is a time for the rebirth of American traditions. A time to protect our inalienable rights of life, liberty, and the pursuit of happiness, against the designs of socialism, and communism, or the other isms, by whatever name they may be called.

The time to esteem the sacrifices and triumphs of those who have gone on before us, to acclaim the good in America, which lightens our day. A time to prepare the way for a greater America, which by God's grace shall be hereafter. A time to again dedicate ourselves that those dead shall not have died in vain.

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